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DECEMBER 1974

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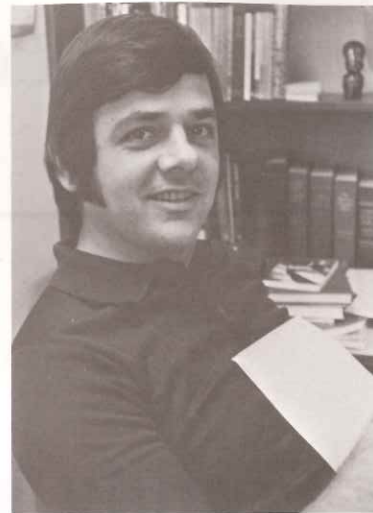
Alumni Notes

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Editorial

by David A. Stoop

David A. Stoop is the managing editor for the Regal Books Division of Gospel Light Publications. He received the M.A. in Christian Education from Fuller Theological Seminary in 1972.



As I sit and write this, I can think of friends whose marriages have ended in divorce, a couple who have been "pillars" and whose kids have made it, but their marriage is over, another friend who just split up someone else's marriage, and I could go on . . . but then so could you probably do the same—unfortunately.

Is there a future for the family? Or will the family soon become an antiquated vestige of the past like horse-drawn carriages and ice boxes in the kitchen?

An abundance of prophets of doom are running to and fro, predicting the end of the family as an institution. Their ranks were enlarged recently when France's new Minister of Women's Affairs added her voice to the prophets' chorus.

Books on the best sellers lists add to the confusing image of the family, promoting ideas about group sex, marriage relationships which openly include adultery and contract marriages which are as easy to dissolve as a business.

Traditionally, the Church has defended the family. After all, it's God's invention. But all too often it is a defense in word only, for a quick look at the schedule of a week's activities would show a range of activities that pulls the family apart rather than drawing it together. Johnny has Cub Scouts on Monday evening. Dad has a committee meeting on Tuesday. Mid-week service takes part of the family while others stay home with homework. Thursday night is choir night for Mom and the kids are gone Friday night for the youth social. That leaves Saturday night for the traditional bath, but Mom or Dad have to fit that in between preparation for their Sunday school class. At least the family is together in the car to and from church. Perhaps this all sounds like an exaggeration to you, and I hope it does, but unfortunately it's drawn from past experiences.

All of this may be one of the factors in the increase of divorce within the church community. Church programs like this are a contributor to what Erik Erikson calls "isolation à deux." Two people live together, yet never draw close together intimately. The myriad of separate church activities added on top of other social and business obligations provides a means of ignoring the reality of empty marriage.

Some churches have resisted. Activities that used to divide the family may now be clustered together during the mid-week family night. Other nights are kept free on the church calendar. Other churches have actively fought back by aggressively planning activities and materials designed to strengthen the family unit. Some very creative events and ideas have been developed by these churches.

In the articles following, we have tried to gather together some ideas and some tools for strengthening families in your church (along with your own family). We look first at our basic source book as George Ensworth reminds us of what God's Word says about the family. Then Roy Fairchild draws on the "United Presbyterian Study of the Family" to point out some of the crises faced in Protestant families. James Oraker draws our focus down to one of the major crises within the family unit—the adolescent and his family relationships. Most of the stress points pressing in on the family are sharpened in the adolescent family.

Then we have tried to draw together some examples of what various churches are actively doing to strengthen the family. We have tried to give a variety of ideas, hoping they will stretch your own creative imagination.

Let us be accused of myopia in our vision, we need also to look outward. Leonard Tuggy's article on family evangelism should help stretch your vision to some of the things the turned-on Christian family can do. We hope this issue will help you raise your voice higher in the growing crescendo of the prophets of hope!

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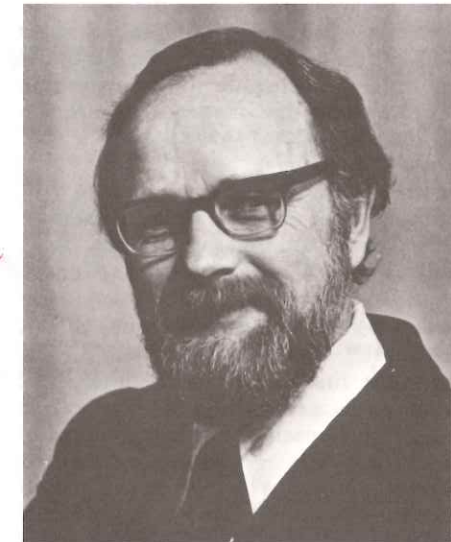
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Biblical Foundations for the Family

by George Ensworth, Jr.

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In this critique of the family, most of my paradigmatic references will concern primarily the nuclear family unit in capitalistic society in this part of this century. The broader reference, however, and most of my general statements, will cover the social functioning of the family as an ideological conditioning device . . . in any exploitative society, feudal society, capitalist society from its most primitive phase in the last century to the neo-colonizing societies in the first world today. It also applies to the first-world working class, second-world societies and Third World countries, insofar as these have been indoctrinated into a spurious consciousness that, as we shall see, is definitive of the secret suicide pact conducted by the bourgeois family unit, the unit that labels itself the 'happy family.' The family that prays together and stays together through sickness and health till death us do part or releases us into the terse joylessness of the epitaphs on our Christian tombstones, erected for want of any other sort of erection—by those who mourn for us in the curious mode of remembering very hard to forget us very hard. This false mourning is just and poetic, insofar as no authentic mourning is possible if the people who mourn each other have never met each other. The bourgeois nuclear family unit . . . has become, in this century, the ultimately perfected form of nonmeeting, and therefore the ultimate denial of mourning, death, birth and the experiential realm that precedes birth and conception. (4:4)

So writes David Cooper in his disturbing and vitriolic attack on the family in *The Death of the Family*.

Cultural Need

Today, perhaps more than at any other time in human history, the nuclear family is under serious attack.* Most obvious are the external pressures the family experiences such as automation, which so effectively depersonalizes and demoralizes; or the amusement sports, which leave the family members frozen inarticulate spectators rather than active participants in life; or advertising, which offers innumerable solutions to all forms of problems if one will just buy the right gadgets, thus creating a family of grown-up children. Even longevity can become a stress on families, where the average nuclear family must survive for 50 years instead of 30 and that in the face of decreasing work years. (3:C2)

But the most destructive forces are those which call in question the very relevance and usefulness of the family in our modern age. The recent period of permissive child-rearing according to the gospel of Spock is not the least cause of the present rejection of parents and family by young adults. The sexual revolution, the women's liberation movement and the experiments in communal living, although having important

*I use nuclear family (father, mother and offspring) since "most anthropologists believe the nuclear family to be a distinct functional unit in all societies. Often it is found existing as part of a larger kinship unit, embedded in a network of grandparents, grandchildren, uncles, cousins, and so on, but even in these cases, the nuclear family is recognized by all concerned as a distinct unit and it usually has its own private living quarters." (10:13)

positive influences, nevertheless are a direct threat to the family unit.

Some may be thinking at this point that I write as though the nuclear family is something to be preserved. One might ask whether, after all, what I have written does not give good indication that the family's days are numbered? Hasn't the family already outlived its usefulness? What reason is there to try to renew families?

Biblical Basis

I suggest that the most important reason for family renewal is found in the biblical revelation which should be the foundation for any approach to pastoral education, and that reason leaps out at us from the very first pages of the Old Testament. The nuclear family is involved in the very creational order of God. Marriage and the resulting family is not an afterthought of God, not an institution evolved out of the sinful state of man, but rather it is the only human institution antedating the fall. On the sixth day of creation there is a pause, and then in a climactic gesture, God speaks:

Let us make man in our own image, after our likeness . . . So God created man in his own image, in the image of God he created him; male and female he created them. And God blessed them, and God said to them, 'Be fruitful and multiply, . . . and have dominion . . . (Gen. 1:26ff.).

It is very important to note the relational nature of this passage. God talks with himself: "Let us . . . in our image." The plural pronouns suggest the first hint of the multipersonal nature of God. It is later explicated as three persons in one essence. God converses with himself about the creation of something or someones in his own image. Someones to mirror God, even in his relational nature. For he creates humankind male and female in his image. So we see, man has the potential of relationship: male with female as God with God. It is for this reason that "a man leaves father and mother and cleaves to his wife and they become one flesh" (Gen. 2:24).

We see in the Godhead three persons, equal, complimentary with functional order. The Son proceeds from the Father being born of the Spirit. We see in humankind two persons, equal, complimentary with functional order. The woman is taken from man, both being created by God, both bearing the image of God, both commissioned to responsible parenthood and responsible dominion over creation. I am not ignoring here the real problems as to whether the image of God in man is found only in the relationship of man and woman or in the essence of each or not describable at all.* I suggest, however, that at least there is a strong analogue here between the relational character of God and the relational character of his creative act.

Recorded in chapter three of Genesis is the tragic effect of man's disobedience on that relationship which God established. Man's alienation from woman is symbolized in their hiding their physical differentness with aprons of leaves. Then, as God approaches in the cool of the day, they hide from him in the trees because they are afraid. The history of salvation recorded in the rest of the Old and New Testaments demonstrates God's concern and action to reestablish those broken relationships, until finally we read the reaffirmation of the marriage relationship in the new creation in Christ.

The Ephesian passage in the New Testament shifts the analogue for the marriage to reflect the relation of Christ to his Church.

Be subject to one another out of reverence for Christ. Wives be subject to your husbands as to the Lord. For the husband is the head of the wife as Christ is the head

of the church, his body, and is himself its savior. As the church is subject to Christ so let wives also be subject in everything to their husbands. Husbands, love your wives as Christ loved the church and gave himself up for her . . . Even so husbands should love their wives as their own body (Eph. 5:21ff.).

Here we see each subject to the other under Christ—equal before him, yet having order of function. The husband is to love his wife as his body. In that sense he exercises his headship in love. The wife is to submit to her husband in love. In that sense she demonstrates her love through respect.

And it is in this created order of God that children are to be born and nurtured and enabled to become mature men and women of God, who in turn may leave father and mother and cleave to their spouse and become one flesh, recreating a family of God.

Theoretical Means

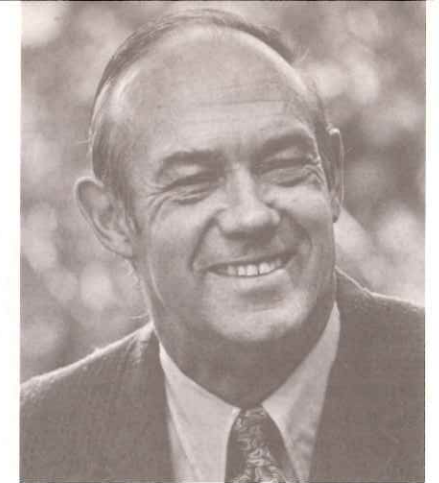
It would seem from these two passages alone that there is ample evidence of the foundational nature of the nuclear family in God's economy and of its importance in the life of either church or society. The nuclear family is a basic structure to provide the moral and spiritual values of a culture or society. When society is stable and values are clearly accepted, then the family is an effective conveyor of those values from one generation to another. When a society flounders, then the family may become either a disintegrating reflection of that society or a new point of influence and integration. It may be a redemptive witness in a society. ■

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*See, for example, Berkower, *Man the Image of God*, p. 72ff (2).

Parental Stress in Protestant Homes: Clues from Research



by Roy W. Fairchild

Roy Fairchild serves as professor of Education and Social Psychology at San Francisco Theological Seminary and is ordained as a United Presbyterian clergyman. His skill at separating the mere shibboleths of family lore from the hard facts of family research is brought to bear in this article.

He is author of *Christians in Families*, *The Waiting Game*, and co-author with J.C. Wynn of *Families in the Church: A Protestant Survey*. He received his B.A. from the University of California (Berkeley), B.D. from San Francisco Theological Seminary, M.A. from the University of Chicago and Ph.D. from the University of Southern California. An experienced counselor, he holds a certificate in Conjoint Family Therapy from the Mental Research Institute of Palo Alto.

Mass media and church propaganda often join forces to declare that religious institutions contribute to the health and stability of the family. Religion is credited with preventing family dissolution, creating attitudes of love and respect toward family members, and with providing the power of endurance if intrafamily crises should ever exist. Indeed, such expectations of "religion" are fully congruent with the meaning of its linguistic Latin root, "religare," meaning "that which binds together." How does the "religious factor" affect life within the family? The social research is sparse which would attempt to answer this question.¹ We can only guess at what religious resources aid family living; as yet, we know very little about the relationship of religious orientation to child-rearing problems. Even less is known about the dynamics of such alleged consequences of religious identity. Do we really know why it is that more devout people of all faiths have a lower divorce rate than non-church people? Does the church's theology or group structure influence their behavior or do people with an ideological commitment to marriage permanence gravitate toward the churches for reinforcement? The relative permanence of nonreligious Jewish marriage forces such an inquiry. For such questions we have many hunches but few validated findings.

Given the image of religion that produces family solidarity and permanence, few have been inclined to explore the problems that may arise in a family as a consequence of their religious affiliation and commitment. One exception is the area of interfaith unions in which a fair amount of research has gone on, but none of it, incidentally, dealing forthrightly with the hypothesis that the churches themselves are the source of the stress.² In emphasizing the cohesive power of religious participation, have we overlooked the possibility that the internal life of the active church family is not placid and free of problems? Indeed, we may well speculate whether

"religious" families might have, in addition to the normal child-rearing problems of the culture, vulnerability to special stress that actually is occasioned by their religious participation and orientation. A theological clue that taking religion seriously in the family might be the occasion of conflict and stress is seen in Jesus' words concerning the higher loyalties that might separate kin from each other: ". . . henceforth in one house there will be five divided, three against two and two against three; they will be divided, father against son and son against father, mother against daughter and daughter against her mother, mother-in-law against her daughter-in-law and daughter-in-law against mother-in-law" (Luke 12:51-53). Is it possible that relatively homogeneous religious families might experience both the cohesive power of their faith and peculiar vulnerability to strain? "Do active Protestant families face unique stress in their child-rearing efforts?"

The Image of the Good Family: A Harmonious, Conflict-free Group

"I resolved that if I ever had kids," said one distraught mother to her pastor, "they were going to get a better break than I did at home. My sister made my life miserable—and we still don't get along. So Wednesday—my two boys had been home all day with colds and were fighting constantly, I just thought I would go crazy. I was literally shaking all over. I just walked out on them. I don't know—nothing I seem to do makes any difference, they just keep quarreling. We want a Christian family but all we have is this constant bickering."

In Fairchild and Wynn's study of 845 active United Presbyterian families,³ parents were asked: "What kinds of things do you want your children to remember about your family life when they grow up?" A sizeable majority (79 percent) wanted their children to remember above all else: happy, loving relationships in the immediate family; mutual respect; doing

From J.C. Wynn (ed.) *Sex, Family, and Society in Theological Focus** (Association Press, 1966)

things together frequently. The premium is put upon being friendly, pleasant, agreeable and together.

Active Protestant parents stress these traits constantly, and their children—at least by adolescence—have internalized this image of the ideal family. Strommen⁴ in his study of 3,000 Lutheran high school youth discovered that whereas parents perceived their youth to be most irritated by parental discipline expressed in strictness of hours, differences of notions on dating, or lack of independent action, youth today feel most poignantly their sense of social distance from their parents and the lack of adequate communication with them. The parental restrictions that adults assume are bothering youth are accepted as quite legitimate by the youth. Youth, then, are most sensitive to a lack of closeness among members of the family.

"Togetherness" is more than a slogan; it is a compulsive goal of many a Protestant home. When United Presbyterian parents were asked to check a list of 25 common family problems to indicate what they felt needed improvement in their life together, among the most frequently checked problems were these: too little time spent together; inadequate recreation and leisure time; how children are disciplined; the behavior of the children; demands of the husband's work; and the lack of closeness between brothers and sisters. When we analyze the responses by sex and education, we discover that only the noncollege-educated males did not feel the children's behavior constituted a major problem in the family, and only the noncollege females did not generally feel a threat in their husband's work.⁵ College graduates, however, felt more of a threat in both these concerns.

In the light of this image of "togetherness," stresses are apparent. *Anything which threatens to create distance between members of this small nuclear family, lonely and love based, is for them problem provoking.* Discipline is often the focus of discussion in parents' groups because it implies just this distance between the rulers and the ruled.

Sibling rivalry is a deep threat as well as embarrassment to such parents. Reaction-sensitive to anger, they frequently miss the constructive lessons that can be learned in quarrels between brothers and sisters as well as the often overlooked collaboration of sibs against common threats.⁶

It might be contended that forces which separated the nuclear family from the larger kinship group and increased its mobility, namely industrialization and urbanization, are completely responsible for its present hunger for intimacy and harmony. Isolated from grandparents and relatives that were so much a part of the earlier rural scene, anxious in the scramble for upward mobility, today's new family stands or falls depending upon whether its immediate members can find the spirit and devise the means by which they might forge a meaningful intimate venture. For such isolated small families it is easy to understand why each quarrel becomes a crisis and even an evil portent of failure. The great social movements of our century have evidently made their impact.

But there may also be "religious" forces which reinforce, if they do not create, the perfectionistic ideal of the harmonious nuclear family. One turns to the Scriptures upon which Protestantism relies so heavily and finds that they offer much about love in human relationships. Is not this the source of the imperative idea, we might ask. A closer look would reveal, however, that the exaggerated need for agreement and harmony in many of these homes has little in common with the New Testament view of life which speaks of alienation, reconciliation and forgiveness, and definitely not of an ideal of living in the mild, unending joy of conflictless existence. Though the scriptural admonitions to love are always a force to be considered, we must look at another aspect of contemporary Protestantism which may accentuate this ideal image

that would transform even normal conflict into a problem. Gerhard Lenski⁷ reports from his study of the families of Detroit, that an unusual combination of developments is occurring in Protestant churches. Attendance at white Protestant churches he found to be increasing, but at the same time he noted a decline in the proportion of the congregations committed to the theology of the church and its devotional practices. In the absence of theological understanding, may it be that "love" conceived as conflict-free harmony is a secular equivalent of the historical understanding and living out of the faith? This may be the behavioral form of the "cultural religion" that H. Richard Niebuhr, in his *Social Sources of Denominationalism*, warned might be the plight of Protestantism.

Another finding of Lenski appears to shed light upon the tendency of Protestants to emphasize the image of harmony in the family. Protestant parents are likely to come into the public eye as a group quite frequently, far more than their Roman Catholic counterpart. His research reveals a closer kinship pattern for the Catholics and a less active role in community affairs. Lenski demonstrated that active membership in white Protestant churches is linked with an *extrafamilial* orientation. That is, the more active the family is in the church, the less likely it is to keep strong ties with the extended family (and perhaps the nuclear family as well).

The opposite is true of Roman Catholics. The stronger the affiliation of the Catholic in his church, the more he values and is involved with relatives to the exclusion of friends in the community and in voluntary associations. But Protestant church involvement actually stimulates participation in voluntary associations and weakens the bonds with the kin group.⁸ This being the case, Protestants may feel more need to handle their internal differences in private, protecting the reputation of members by keeping family secrets, standing together under attack, and, in general, *presenting a common front of congenial family life to the world.* These norms are family rules which members flaunt at risk of punishment, as has been noted in conjoint family therapy.⁹ Especially is this true of the Protestant pastor's family that too often is expected to be more faithful to the norm of love and responsibility than the parishioner's family, and where so often the necessity of "perfect behavior" is drummed into the child. Such consciously "religious" Protestant families want to prove to other families that they are different in overt behavior outside as well as inside the confines of the home.

The congenial family of responsible children may be a way of witnessing to the world that the family's architects, the parents, are "Christian." When this is the motive, one can understand why the normal conflicts and rebellion of children and youth may be perceived as severe threats to the active but theologically misinformed Protestant activist. Professional counselors often see youth from highly religious families who are in trouble and wish help but who are prevented from getting it by parents who fear their own exposure in the counseling process.

The Image of the Good Parent: A Companionate Disciplinarian

Recently in a church parents' discussion group, a mother reported with obvious embarrassment an episode in her life. Sitting in her living room one evening, she asked her three-year-old daughter to bring her pajamas to her so that she could help her get ready for bed. Defiantly looking up at her mother, her daughter sneered, "I *will not* and you're *stupid!*" The mother reported that the impact on her was almost sickening. She went on to say that in response to this retort she had done something really unforgivable to her child. In a flash she caught the child and spanked her hard. The room was electric with tension. "I've failed someplace and

I'm afraid she'll grow up a hateful child. But have I damaged her?"

The religious parent is often torn between modern insights that anger and rebelliousness are a normal part of being human and a deceptively simple formula that unconditional "Christian" love will beget an always-loving child. The typical Protestant parent, with his image of what a "good parent" is, has great difficulty in putting together his desire for closeness and the necessity for discipline. In Robert W. Lynn's depth-interview study of fifty active United Presbyterian families in Denver, he discovered wide-spread parental reluctance to exert power over their children. They doubted that "power" could be combined with "love." Consequently, they hesitated to stand in either a disciplinary or a teaching relationship with their children (even when the teaching involved Christian values) because they felt these relationships deepened the social distance they disliked. Full and complete communication with their children was considered the *sine qua non* of the Christian family: "If the parent is adequate, the child will confide in him. If not, he will turn elsewhere." These particular upper-middle-class parents often found themselves over-extended into the community child-oriented organizations, sponsoring clubs, chauffeuring, and so on, as a way of "becoming closer to your kids."¹⁰ The modern Protestant parent is not comfortable in the position of authority and the arbiter of discipline in the family. Instead of distance and respect from the children, they now seem to desire intimacy, affection and equality. But Alexis de Tocqueville, author of *Democracy in America*, spoke of this trend in America as early as 1832! So it is not a new development on the North American scene.

Contrary to popular impressions, the authority of parents has probably not declined over the decades. Goodwin Watson's 1957 research studies could locate no consistently permissive parents.¹¹ It is true that parental control over economic and marriage plans has declined, but this is offset by increase in parental exclusive authority over the child's first four years of life. Actually parental authority over children has not diminished so much as it has become *dispersed* through the community. After four years of age, the child now confronts a wide variety of adults who make demands of him: nursery school teachers, babysitters, den mothers, camp counselors, Little League coaches, schoolteachers and church youth group leaders. It is the *conflict between authorities* that may give the parent more stress than any decline of his authority. The parent's problem is that he would not think of having his child isolated from these activities wherein he experiences conflicting demands. Here is a key source of tension in the modern parent.

When the peer group is added to these other authorities which demand conformity and apply sanctions, the youngster is truly confounded and often brought to the point of crisis especially when as an adolescent he leaves the parental orbit to become a satellite around his age mates. To counter this tendency, the youth program of Protestant churches is often seen by parents as an extension of the parental orbit. Said one father in an interview: "I think the church is a board to keep them on a certain path that all of us want our children to follow." If their children will not stay "in orbit" in terms of belief and action and participation in the church, or become "hellions" in the church in order to be ostracized, the devout Protestant parent is often ready with denials and accusations leveled against the professional leadership of the church for failing to "hold" the youth.

How does the active Protestant parent attempt to discipline his child? Lenski divided the types of discipline of parents in his Detroit study into two types: (1) those modes of discipline involving *physical* punishment, particularly spanking, and (2) those involving *symbolic* sanctions, such as disapproval or

withholding of privileges. He discovered that white Protestant mothers relied much more often on symbolic sanctions (or psychological discipline) alone, and that Catholic and black Protestant mothers were far more likely to employ physical punishment with or without psychological sanctions. Likewise, fewer white Protestant mothers used external material rewards to express their pleasure in the child's behavior than used symbolic rewards, such as praise.¹²

Recent psychological studies of discipline¹³ conclude that guilt is most likely to be produced in a child if the parents (a) make the child concerned with keeping their affection by being loving toward him and (b) at the same time make the child somewhat uncertain about gaining their love unless he behaves properly—in other words, "conditional love." Psychological punishment (the threat of the withdrawal of love) plus a model of acceptable behavior in the parents are the two conditions under which the child will most likely develop a strong conscience—that is, introjected values. But love must first exist for this kind of discipline to work, for withdrawing love where little love exists is meaningless.

Apparently active Protestant parents succeed in a great number of cases in implanting a strong (and sometimes pathological) conscience in the child. They are often unaware of how deeply guilt rules the child's life until he becomes frightened by nightmares or ruled by self-sabotaging behavior. Parents frequently overlook the guilt that their adolescents feel. Strommen¹⁴ reports that the parents of Lutheran youth are not generally aware of their youth's feelings of self-condemnation. Seeing the mask of carefree, fun-loving youth, they tend to discount youth's preoccupation with "wrong thoughts," and guilty thoughts about death and escape from responsibility, for example.

One of the paradoxes that devout Protestant parents and church leaders have failed to confront is that although they use psychological discipline (the withdrawal of love, approval and privilege) as their chief means of internalizing controls in the child, the child who is reared in such an atmosphere of "conditional love" may be in an unlikely psychological state to respond to that central doctrine of Protestantism, "justification by grace (not performance) appropriated through faith (not works)." When we are tempted to discount the influence of the home in religious education, such negative findings ought to be explored.

Conclusion

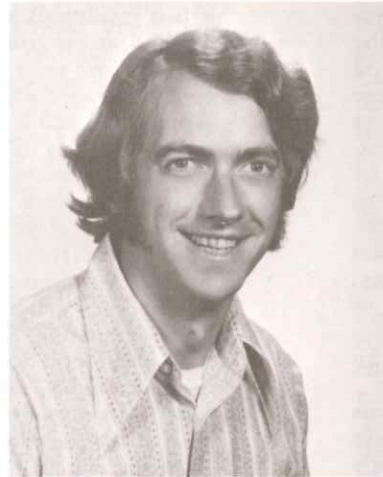
We have tried to conceptualize some areas of potential parental stress in active Protestant families. In so doing we cannot help noticing that many of the images and goals of Protestant parents are in conflict with each other. They are frequently torn between contradictory values: between togetherness and autonomy; between helpfulness to others and competitive achievement; between inward security and a nervous scramble for status. Within each value discussed there reside both the seed of challenge and the possibilities of stress, even of crisis. What is it that allows the Protestant family to find a solidarity that is larger than the tension and deeper than its conflicts? Here we can but speculate at answers.

It is probable that the health of the *marital relationship* has much to do with the ability to manage these child-rearing problems. Without healthy interaction in this sphere of the family's life, there is no possibility of parental collaboration; indeed, disagreement about each of the issues can become a weapon against the mate.

The mastery of these conflicts is dependent in large part upon what *function* "religion" plays in the personality of the parents. In Maslow's terms, does it serve "deficit" motives or "growth" motives?¹⁵ Does church attendance bolster infantile and magical forms of thinking or provide support for a

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The Adolescent-Family: A Time for New Commitment



by James Oraker

I sat with a mother who in tears confided that her fifteen-year-old daughter Barbara had left home and been on the streets for six months. She suspected that her daughter had been living in communes, taking drugs and sleeping with one guy after another. The mother's questions were simple: "What happened, where did we go wrong and what do we do now?" The answers to the questions, however, were not so simple. When we found the girl she was "wasted," her eyes were bloodshot and yellow, her face was drawn and her mind was incoherent and "spacey." Later, after beginning to unravel the past few years, it was apparent that she was the "identified patient" in an adolescent-family in crisis.

The adolescent-family is defined simply as a family with an adolescent. It is a stage of family with dramatic and intense changes for both the adolescent and the parent. For the adolescent these changes can be, among others, sexual changes, intellectual changes and personal identity changes, while for the parent they are changes in relationship to their adolescent and in their approach to family government.

It is the belief of this writer that the rewards of this stage of family can be the finest to be found. When the whole family sees itself in the process of change, it will find fulfillment as people grow together. As parents, let's anticipate the adolescence stage and plan for its changes. When a power struggle hits, e.g., "you do this, or else" or "if you say that once more I'll leave home," let's find a way out without destroying each other.

James Oraker received the Ph.D. from the Graduate School of Psychology at Fuller Theological Seminary in 1970. He is now a staff psychologist with Young Life Campaign in Colorado Springs, Colorado.

The Onset of Adolescent-Family

Though chronological adolescence is one indication of adolescence, at least three other indicators in process are more important. These changes are new sexual awareness, new intellectual capacities and a new search for identity. The task of the adolescent during this stage of development is to integrate these new capacities and feelings into a mature life-style.

Parents during this stage need to conduct, establish and maintain an atmosphere in which each family member experiences constructive growth. This atmosphere can develop as the parent is able to personally share, implement new forms of family government and become an encouraging parent-friend. With all of these changes taking place simultaneously, any combination of frustrations and conflicts can plunge a family into intense crisis. Through crisis, however, is an opportunity for constructive growth equally as intense and satisfying. The key to this constructive growth is the atmosphere of the family. Let me emphasize this is not a change limited to the adolescent, but is entered into by the entire family; it is an experience from which the entire family profits.

Change: Adolescent and Parent

Contrasting theories claim either that adolescence flows naturally from childhood or that it is a seething cauldron having little continuity with childhood or adulthood. I have

found that significant changes do occur at adolescence. Some behaviors are continuous with childhood while others are unique to this particular stage of adolescence. Thus, it appears to me that some patterns initiated in childhood last throughout life with only minor modifications while there are also major shifts in the three areas of sex, intellect and identity which are unique to the adolescent.

The sexual change, perhaps the most dramatic change, is a physiological change with emotional overtones. Changes in the adolescent body allow for gratification only hinted at in childhood. Biological sexual maturity—the attainment of puberty—for girls is generally agreed to be the menarche and for boys (less specific) it is the appearance of coarse, kinky pubic hair, live spermatozoa in the urine and the first ejaculation. With these specific biological changes comes a wide spectrum of emotional responses—fear, embarrassment, competition, awe, inferiority, anxiety, etc. This unpredictable combination of physiological and emotional responses challenges the parents to provide an atmosphere for the continued growth and development of an adequate concept of sexuality. Although the manner in which a family deals with sexual awareness—parent, adolescent and children—will greatly influence each member's resolution of sexuality, the healthy integration of feelings in this area, like all healthy emotional growth, will take work.

Intellectual change is a second major shift which if not planned for, can catch a family off guard. New abilities to reason and to make significant contributions to family decisions emerge during late childhood and pre-adolescence. Parents who have consistently exercised tight control over their children can be completely blind to the onset of intellectual change. The observing parents, however, will sense the change and encourage the child to make decisions and to experience new learning. They will provide alternatives for the child to consider, encourage him to decide on a course of action and allow him to live with the consequences of his behavior. In addition, the parent will provide feedback, discussion and evaluation as to what learning took place.

As the child becomes more capable of making responsible choices the parents can change their style of decision-making. Family decisions which have been controlled totally by parents are now open to the adolescent for close scrutiny and voting power. Again, observing parents will initiate this change by instigating a process of family decision-making which includes children. Parents who exercise the tight control of all decisions throughout childhood and adolescence might find themselves faced with rebellion and insolence on the part of their adolescent. An attempt at more control only results in more resistance and possible family crisis. Rebellion is practically the only strategy available to an adolescent experiencing tight control. Careful parental planning which consciously includes children in family decision-making processes will make growth into adulthood more of a transition than a rebellion.

A third major shift—the identity question, "who am I?"—is generally a relationship question, i.e., "who am I in relation to you?" A cultural shift has taken place with today's adolescents, from a task identity—"what will I do when I finish my training?" to a relational identity—"who am I in relationships?" The arena for working on identity is the arena of peer pressure, parental demands and personal feelings of success and failure. These and many other influences provide encounters which help the adolescent reach an understanding of personal strengths and weaknesses, and establish meaning and relevant values.

The search for identity is an active search needing parental participation. The search can be confusing, lonesome, rejecting, joyful and embarrassing for the adolescent, and a sensitive, understanding word from a parent who knows the

adolescent's world can provide just the right atmosphere for growth. The parent who does not venture into his adolescent's world of friends, music and interests may be unable to relate with relevance.

Identity then is a question of relationships which are best worked out in the family, i.e., the laboratory of relationships. The parents are responsible for initiating and providing an atmosphere which encourages this new quest. Their identity, too, is vastly broadened as old patterns of parental behavior are challenged and the identity quest becomes a family adventure. New identity is in process for all members as they open themselves to the changes occurring in each other.

The parent's primary responsibility is to see that growth occurs in the family. Family work is carefully planned with the goal of producing mature individuals able to be fulfilled in relationship with God, themselves, others and the universe. The family is a laboratory for learning personal skills which must be taught carefully if they are to be effective in relationships.

It is helpful for parents to seek the guidance of other individuals, groups or professionals who can aid them in this adventure. The church should provide specific help for parents, help that goes beyond the traditional Sunday school concept of classes for personal attention and growth. Classes, workshops and professional care which give experiences that enable individuals to live more productive Christian lives should, in my opinion, be available through the church. Though preaching and worship are essential for spiritual growth, there are other essential ingredients in ministering to the whole person.

The Crisis: A Chance to Grow

Since many adolescent-families are in crisis, it is important to realize that the blatant honesty of a crisis can force a family to face conflict needs which have been boiling unattended for years and to get help in solving these conflicts.

The stages of a family in crisis might look like this:

Stage 1 *A vague awareness by individuals that something is changing in the normal family order, e.g., hints of rebellion or parents "tightening up."*

Barbara had begun running around with an undesirable group of kids. Her parents were seeing a radical change in her clothing styles and her interest in doing family things. In reaction to this, she was restricted with early hours and guidelines as to who her friends could be. Both Barbara and her parents knew something was happening but said nothing. There was no resolution of these conflicts and the family moved into stage two.

Stage 2 *Some conscious, unorganized attempt is made to deal with the conflict.*

Barbara was confronted by her parents about her use of drugs and possible immoral behavior. She denied any involvement though her parents felt there was adequate evidence to implicate her. A number of her friends had reported her "high" and seen her at parties "dropping" acid. Her parents felt they had no alternative but to further restrict her. When she questioned the fairness of the restrictions she was told it was for her own good.

Since resolution did not occur the family moved into stage three.

Stage 3 *Behavior becomes more blatant and reactionary. Outside people are sometimes brought in to aid in a solution.*

Barbara's parents engaged the services of a psychologist to work things out. Barbara was resistant and suspicious of anyone her parents would choose. She participated for a while

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Class Notes

THE 50'S

Paul Toms (BD'52), minister of Boston's Park Street Church, is serving as president of the National Association of Evangelicals representing some 36,000 churches, 60 denominations.

George Ensworth (BD'52) is professor of pastoral psychology at Gordon-Conwell, South Hamilton, Massachusetts.

Robert J. Ostenson (BD'53) is pastor of Trinity Presbyterian Church in Montgomery, Alabama.

Stevenson Leong (BD'53) has moved from Hilo, Hawaii. He is associate pastor at First Congregational Church, Wauwatosha, Wisconsin.

Joseph Alexanian (BD'55) is acting chairman, Department of Biblical Studies, at Trinity College, Deerfield, Illinois.

Bud Schaeffer (BD'55) represents Sports Ambassadors, a division of Overseas Crusades, in Adelaide, Australia.

Robert P. Meye (BD'57, THM'59) has been appointed acting president of Northern Baptist Theological Seminary, Oak Brook, Illinois.

Ronald and Fran Olson (BD'58) are Wycliffe Bible Translators in Cochabamba, Bolivia.

Thomas A. Brown (BD'58) has received the Doctor of Philosophy degree at Ball State University, Muncie, Indiana.

THE 60'S

David Ireland (X'60) has authored a book, *Letter to My Unborn Child*, published in October by Harper & Row.

J. Dudley Woodberry (BD'60) is pastor of the Community Christian Church in Kabul, Afghanistan.

John and Marion Ferwarda (BD'61) participate in a publishing ministry (Middle East Publications) and Bible translation projects in Beirut, Lebanon.

H. Norman Wright (MRE'61) is the author of *The Christian Use of Emotional Power*, published by Fleming J. Revell.

Ralph Bell (BD'63), member of the Billy Graham Evangelistic Association, has informed us of a new television production, "Soul Free," designed to carry the gospel nationwide in word and music to the black people. Watch for its local listing.

Robert H. Hill (BD'63), now home on furlough, has written *You Can Be a Ventriloquist* (Moody Press). This paperback describes one of his tools of ministry with the Greek Bible Institute.

Doman Lum (MDiv'63) received the Doctor of Philosophy from Case Western Reserve University, Cleveland, Ohio. He is associate professor at the School of Social Work, California State University at Sacramento.

Chuck Rogers (MRE'64) serves as pastor at Village Baptist Church, Beaverton, Oregon. He will be a visiting lecturer at Western Baptist Theological Seminary, Portland, Oregon.

Harry (Hal) Holman (X'65) is executive director of Capital District Travelers Aid Society

and has been ordained a street minister in the United Presbyterian church.

Wayne Anderson (BD'66) is minister to students at Park Street Church in Boston and is presenting seminars on basic discipling ministry.

Riley Jensen (BD'68), pastor of Mercer Island (Washington) Presbyterian Church, has been selected as an Outstanding Young Man of America for 1974.

Roger Bergfalk (BD'68) is pastor of Belmont Street Baptist Church, Worcester, Massachusetts.

Jim Gustafson (BD'69, MA'70) is responsible for planning and building the Udon Christian Service Training Center in Udon Thani, Thailand.

Dale Ridenour (BD'69) has resigned the pastorate at Millbrook Presbyterian Church, Fresno, California, to begin a year's study at the University of Edinburgh, Scotland.

THE 70'S

John S. Piper (BD'71) has received the Doctor of Theology from the University of Munich. He is assistant professor of biblical studies, Bethel College, St. Paul, Minnesota.

Robert Van Ingen (MDiv'73) is pastor of Oregon Presbyterian Church and Woodville Presbyterian Church in Oregon, Missouri.

David Fahner (MDiv'74) is pastor of First Presbyterian Church, Myrtle Point, Oregon.

Gerald Garvin (MA'74) is pastoring two yoked churches, ministering to Hoopa, Yurok and Karok tribes on a reservation near Eureka, California.

BIRTHS

To **Gary** and Marilyn **Lucht** (BD'71), a daughter, Laura Elizabeth, in September.

To **Phil** and Adrienne **Mark** (MDiv'73), a daughter, Kristin Shelli.

To **Dennis** and **Erma** (nee **Orr** MRE'67) **Prutow** (BD'68), a second daughter, Denise Kay.

To **Chuck** and Bonnie **Rogers** (MRE'64), a third son, Timothy Benjamin.

Lectureships Set

The 1975 John G. Finch Symposium on Psychology and Religion features Dr. William P. Wilson, professor of psychiatry at Duke University Medical Center. Focusing on the theme, "Christian Nurture, Life Adjustment and Mental Disease," Dr. Wilson will lecture Tuesday evening, January 14 and at 10:00 a.m. on January 15 and 16.

The Jaymes P. Morgan, Jr. Lectureship will look at "Christian Reflections on Taking Human Life." Dr. James M. Gustafson, professor of theological ethics at the University of Chicago will bring the lectures on February 6 and 7, 1975.

The Church Growth Lectures, scheduled for late May, will feature Dr. Donald R. Jacobs, Executive Director of the Mennonite Christian Leadership Foundation.



From the Board

On December 6, 1974, Marjorie Carlson left Fuller for a position with the Board of Covenant Benevolent Institutions in Chicago.

The Editorial Board of *Theology, News and Notes* expresses its appreciation to Marge for her excellent work as managing editor for the past two and a half years.

TN&N has not been Marge's only responsibility at the Seminary. As Manager of Publications and Information Services, her work ranged from ordering letterhead and preparing news releases to producing the *Bulletin* and catalog. In each task she left an imprint of excellence and her many talents will be missed.

We wish Marge God's blessing in her new work.

The Editorial Board

Books for Review

Publishers' editions of new books are available for review. If you are interested, please contact Al Jepson, Director of Alumni Affairs, 135 N. Oakland, Pasadena, California 91101. Current titles include:

Bajema, Clifford E., *Abortion and the Meaning of Personhood*, Baker (107 pp.)

Empie, Paul C. and Murphy, T. Austin, *Lutherans and Catholics in Dialogue I-III*, Augsburg (200 pp.)

Johnson, Alan F., *The Freedom Letter*, Moody Press (220 pp.)

Van Ess, Dorothy F., *Pioneers in the Arab World*, Eerdmans (188 pp.)

Walker, Alan, *Jesus the Liberator*, Abingdon (128 pp.)

Weisheit, Eldon, *To the Kid in the Pew*, Concordia (128 pp.)

Williams, Pat and Jenkins, Jerry B., *The Gingerbread Man (Pat Williams - Then and Now)*, Holman (119 pp.)

D.Min. Program

Response to the new Doctor of Ministry program at Fuller is most encouraging. From 398 inquiries at press time we have 46 applications for the 1975 term which begins January 13.

Every geographical area of the continental U.S., plus Canada, is represented in the applications.

We look forward to a successful initial program and growth in the years ahead.

Placement Opportunities

These churches or organizations have contacted the Seminary for assistance in filling vacancies. If you are interested in any of the positions, please contact Mrs. Gloryanna Hees, Placement Office, Fuller Seminary.

Pastor, English speaking Baptist Church in Mexico City. Membership of 75 with Sunday morning attendance between 150-200.

Assistant Pastor, Central Presbyterian Church, Merced, California. Major responsibilities with youth.

Assistant Pastor, Central Presbyterian Church, Baltimore, Maryland. Serve on a team with shared pulpit, pastoral and administrative responsibilities, with an emphasis on youth. Church membership of 668.

Youth and Christian Education, Christian and Missionary Alliance Church, Salem, Oregon. Need organizational abilities. Open to those with business or industry experience.

Minister of Christian Education, Coral Ridge Presbyterian Church, Ft. Lauderdale, Florida. Individual must be reformed, experienced in Sunday school administration, development and expansion.

Youth Minister, Evangelical Congregational Church, South Easton, Massachusetts. Work with 7th grade through college age youth.

Pastor, Fardale Trinity Church, Mahwah, New Jersey. Membership of 106 with Sunday school enrollment of 230.

Youth Minister, First Baptist Church of Big Bear Valley, Big Bear Lake, California. 20 hour work week. Work with junior high through college age youth.

Pastor, First Congregational Church, North Brookfield, Massachusetts. Bible-centered ministry.

Pastor, First Congregational Church of Maltby, Snohomish, Washington. Membership of 102. Rural church.

Director of Christian Education, First Presbyterian Church, Santa Cruz, California. Membership of 750. Focus on youth work and adult ministries.

Pastor, West Congregational Church, Haverhill, Massachusetts.

Assistant Pastor, Glenkirk Presbyterian Church, Glendora, California. Experience required. Assist in worship service and preaching. Supervise work of youth and Christian education directors. Counseling.

Minister of Youth and Christian Education, Hillside Covenant Church, Walnut Creek, California. Membership of 250. Sunday school attendance averages 200 with 100 youth involved in activities.

Associate Pastor, Immanuel Baptist Church, Ridgecrest, California. Abilities in youth, education and/or music.

Pastor, Indian Valley Mennonite Church, Harleysville, Pennsylvania. Membership of 124. Doubled attendance in last six years.

Pastor, Linda Baptist Church, Marysville, California. Membership of 80.

Staff Person, Prince of Glory Lutheran Church, Minneapolis, Minnesota. Responsibilities include neighborhood visitation,

youth work, education, counseling and crisis intervention. Prefer a black person.

Minister of Christian Education and Administration, Santa Clara First Baptist Church, Santa Clara, California. Church membership of 500. Experience desired.

Senior Pastor, Saratoga Federated Church, Saratoga, California. 550 member families. Supervise two associate pastors.

Youth Pastor, Second Baptist Church, Phoenix, Arizona. Also serve as minister of Christian education and music director. Membership of 350.

Organist-Choir Director, Westminster United Presbyterian Church, Philadelphia, Pennsylvania.

Barker Named Provost

President David Allan Hubbard made the following announcement to the Seminary community on November 1, 1974:

At the meeting of the Seminary Board of Trustees on Tuesday, October 22, 1974, the Board took action to establish the Office of Provost effective November 1, 1974. The Provost will be the chief academic officer of the Seminary responsible for the oversight of the three schools, the library, the offices of the Registrar and the Dean of Students.

The Board further appointed Dr. Glenn W. Barker to be the first incumbent of the new office. Until such time a new Dean of Theology can be selected, Dr. Barker will continue to fulfill his present responsibilities as Dean of Theology.

The Board felt that the establishment of the office of Provost was needed in light of the following factors:

- 1) Substantial growth in numbers of students and faculty (especially adjunct faculty).
- 2) Increased complexity of the three schools and the multiple degree programs within them.
- 3) Addition of programs in extension education and continuing education.
- 4) Need for stronger internal management.
- 5) Opportunity for more coordinated academic planning among the three schools as well as better coordinated support services in the Dean of Students office, the library and the Registrar's office.
- 6) Theological and churchly aspects of psychology and missions will benefit from more contact from theology faculty, which in turn will have its program enriched by insights of behavioral sciences.
- 7) Need for President to spend more time on long range planning, trustee affairs, campus and financial development, as well as promoting a closer tie between Seminary and radio broadcast.

The Board was pleased to name Dr. Barker as Provost for the following reasons:

- 1) His leadership abilities are proven in his two years with us.
- 2) He has the respect of all three faculties for his experience, wisdom, strength and fairness.
- 3) He has the theological awareness and churchly concern necessary to help all three schools reach their goals in these areas.

Travis Advanced

Dr. Lee Edward Travis, dean of the Graduate School of Psychology since its founding in 1964, became dean emeritus January 1, 1975. During his tenure as dean, the School earned recognition as a competent training site for clinical psychologists. Full approval by the American Psychological Association was granted in February, 1974.

The Board of Trustees announced the appointment of Dr. Neil Warren as dean of the faculty of the School of Psychology, effective January 1, 1975.



From the Director

The first months in a new job is an enviable time. Fellow workers help a little extra because one is new. It is easier to claim ignorance of procedures when the inevitable tangles come. One may even be unproductive for a time and people smilingly chalk it up to "the learning process," but sooner or later the shake-down is over and the realities of the job are no longer an occupational mirage.

A reality for me right now is that Fuller Seminary needs to focus more attention on the Alumni Association. Alumni are an indispensable resource for the future strength of Fuller. This may come as a surprise since frequently our Seminary projects a pretty self-sufficient image. The fact is that with all the splendid entities here—top-notch students, strong faculty and expanded programs—we as alumni are needed more than ever.

Some obvious areas surface when we declare, "You are needed." Alumni giving is important to the Seminary and particularly to the recipients of alumni scholarships. A significant percentage of the student body comes because of referral from alumni. You help interpret Fuller and enlarge its circle of influence by your ministry and good word in its behalf. Your prayers help sustain the people and program here. These are clear-cut ways you are needed now and for the future.

Less obvious but equally important is the alumni role in the "feed-back" process. The goal of the Fuller faculty is to offer the best possible learning environment. Has this goal matched your experience? Are there areas of your ministry you feel need strengthening? How might Fuller help? Questions such as these can best be answered with your input. It's another way Fuller needs you as a resource to be the Seminary it can and should be.

Al Jepson

The Church's Role in Healing and Strengthening the Christian Family

The family was intended by God to be the basic unit of society. It was from this unit that society was to draw its strength, its fidelity, its God-consciousness and its instruction as to the nature of God and his will. The family was where we are to derive, experience and practice the blessings of obedience to divine principles and truths. I suppose, if we would trace the history of our own decaying social structure and its moral and spiritual disintegration, we would find that our society's decline runs parallel to the fragmentation of marriage and family in our current social life-style and concepts. Also, if we could accurately determine the cause of the moral and spiritual decline and fall of historical civilizations, it is most likely we would find the same pairing of causes. one we are currently experiencing.

Causes of Fragmenting and Failing Families

In my 23 years as a public school teacher and administrator, the thing that always burdened me most was those youngsters who had little or no family love, or care, or spiritual and moral guidance. What they did have was distorted and perverted. In almost every case, these warped children became alienated from their family, from their school, from society and from God. And this alienation usually did not stop with them but was carried on into their own marriage and family. Of course, this destructive syndrome can and has been broken, but it was never intended to exist in the first place.

While working on my doctorate at Brigham Young University (I am not, nor was I a Mormon, but attended there because of the quality of their school of education), I had the opportunity to observe first-hand the Mormon Church's emphasis on family unity. The stress on family units pervades all facets of Mormonism and is most impressive. I was so struck by the strength and importance of this emphasis, I obtained and studied their "Family Home Evening Program" in detail and tried to implement certain facets of it with the families within the "inner-city" school community where I was principal, without any marked success. (Obviously, any program like this must have a spiritual base and impetus to have any chance for success.) After coming to the staff at Grace Community Church and becoming involved in family discipling, I found that Christian families are suffering in kind, though not quantity, from the same family deterioration and fragmentation from which non-Christian families suffer. Since one of my ministerial functions was to develop and implement a family program, I began to try to diagnose the possible causes for the disintegration of the family unit among Christians. In analyzing the problem a number of contributing factors to family fragmentation became evident:

1. Our present society tends to provide each family member with an increasing number of choices of outside interests, pleasures and indulgences.
2. Because of technical progress, specialization and urbanization within our society, the family is less dependent upon its own unity and capabilities and skills. The family has become increasingly non-interdependent. (In an agricultural society

by Fred Barshaw

Dr. Barshaw has 24 years of experience as a teacher and administrator with the Los Angeles City Schools. In 1973 he took a leave of absence to serve as associate pastor at Grace Community Church in Panorama City, California. He received the B.A. from Occidental College, the M.A. from California State University in Los Angeles and the Ed.D. from Brigham Young University.



each member within the family had a contributing and necessary role and thus needed each other.)

3. Speedy, voluminous and many-faceted communication constantly bombards us and lures our thoughts and efforts into areas outside the family. We don't even have to talk to each other any more. We can be so intellectually stimulated from outside the family that inter-family communication can be and many times is practically non-existent.

4. Rapid and convenient transportation has made us highly mobile, and we can attend and become involved in a tremendous variety of activities and pursuits outside the family.

5. The Church has failed to teach and to emphasize, and, yes, to enforce God's divine design or order for the family structure. The women's lib and the "child-centered family" movements which are contrary to Scripture have further increased the imbalance within families and caused a greater fragmentation and disharmony. God's order for the family is scripturally laid out as follows:

Christ Is to Be the Real Head of the Family

"But I want you to understand that Christ is the head of every man, and the man is the head of the woman" I Corinthians 11:3.

The Husband/Father Is Next in Line in Family Hierarchy

"For the husband is the head of the wife, as Christ also is head of the church" Ephesians 5:23.

The Wife/Mother's Position in the Family Hierarchy

The wife is the husband's helpmeet, aid and helper (Gen. 2:18). "For man does not originate from woman, but woman from man; for indeed man was not created for the women's sake, but a woman for the man's sake" I Corinthians 11:8,9.

The Children Are to Confine Themselves to the Boundaries of Behavior the Father Has Set. The Mother's Charge Is to Keep the Boundaries.

Children are not to rule the family, nor is the family to be geared to the children. The family is to be centered on

glorifying Christ and the outcome of that dedication will be to the benefit of the children. "Children, obey your parents in the Lord, for this is right. Honor your father and mother" Ephesians 6:1, 2. (In every family counseling situation of the many that have come to me this order has been violated, and in every case where the family harmony has been restored the biblical family order was re-established first.)

6. The breaking up of the family into special groups without the counter-balance of family-centered groups and activities within the church has simply added impetus to the disintegration. Few church activities involve the family as a unit, i.e., church picnics, family nights, etc.

7. Families have become too dependent upon the church to educate their children about God. With the church's children's groups, men's fellowships, women's Bible studies and couples' Bible studies, the family growth in godly study and practice tends to be neglected.

8. The tendency to categorize or compartmentalize our lives has led to a disintegration of the family unit. The Church has propagated and become a part of the kind of thinking that divides our lives up into separate categories or compartments. We have a separate section of our lives for home, one for school, one for work, one for church, etc., with different rules and attitudes reserved for each. God never intended it to be like that. "Whether, therefore, ye eat or drink, or whatever ye do, do all to the glory of God" (I Corinthians 10:31). Thus, our lives are not to be categorized or compartmentalized. Our lives are to have one purpose, one objective wherever we are and in whatever we're doing and with whomever we are. That purpose is that all we do or say be directed to the glory of God. God doesn't just own certain sections of our lives, but wants to rule and be the central concern in every portion. This attitude begins and is rooted in the home.

9. The last and probably the most important factor in the disintegration of the family as a cohesive and harmonious unit is the failure of the husband and wife, the father and the mother, to know and to practice their God-ordained roles and responsibilities. It is only thru the knowledge and practice of God's designated role and responsibility for each family member that harmony, joy and a lasting peace and fulfillment can be brought to the Christian family. From Scripture, then, here are the God-purposed roles and responsibilities for each member of the Christian family:

The Husband/Father's Role and Responsibilities:

1) To love his wife: "Husbands, love your wives—be affectionate and sympathetic with them—and do not be harsh or bitter or resentful toward them" Colossians 3:19 (Amplified).

2) To protect and provide: "You husbands likewise, live with your wives in an understanding way, as with a weaker vessel, since she is a woman; and grant her honor as a fellow-heir of the grace of life . . ." I Peter 3:7.

3) To head the family, to rule with justice, kindness, equity and grace; preserving the dignity and earning the respect of all: "I will sing of lovingkindness and justice; to Thee, O Lord, I will sing praises. I will give heed to the way of integrity. I will walk within my house with a perfect heart" Psalm 101:1,2. "He must be one who manages his own household well, keeping his children under control with all dignity. . ." I Timothy 3:4.

4) To discipline his children: "Fathers, do not provoke or irritate or fret your children—do not be hard on them or harass them; lest they become discouraged and sullen and morose and feel inferior and frustrated; do not break their spirit" Colossians 3:21 (Amplified). "Fathers, do not irritate and provoke your children to anger—do not exasperate them to resentment—but rear them (tenderly) in the training and discipline and the counsel and admonition of the Lord" Ephesians 6:4 (Amplified).

5) To act as family priest by precept and example, to teach, worship, counsel, guide and serve: "And you shall love the Lord your God with all your heart and with all your soul and with all your might. And these words, which I am commanding you today, shall be on your heart; and you shall teach them diligently to your sons and shall talk of them when you sit in your house and when you walk by the way and when you lie down and when you rise up" Deuteronomy 6:5-7. "Train up a child in the way he should go, even when he is old he will not depart from it" Proverbs 22:6.

The Wife/Mother's Role and Responsibility:

1) To respond to her husband mentally, physically and emotionally: "Wives, be subject to your husbands—subordinate and adapt yourselves to them—as is right and fitting and your proper duty in the Lord" Colossians 3:18 (Amplified). "... and let the wife see that she respects and reverences her husband—that she notices him, regards him, honors him, venerates and esteems him; and that she defers to him, praises him, and loves and admires him exceedingly" Titus 2:5 (Amplified).

2) To support, counsel and encourage: "An excellent wife, who can find? For her worth is far above jewels. The heart of her husband trusts in her, and he will have no lack of gain. She does him good and not evil all the days of her life. Strength and dignity are her clothing, and she smiles at the future. She opens her mouth in wisdom and the teaching of kindness is on her tongue" Proverbs 31:10-12, 25, 26.

3) To be obedient and submissive to her husband in all things harmonious with the Word of God: "Wives, be subject—be submissive and adapt yourselves to your own husbands as to the Lord" Ephesians 5:22 (Amplified). "In the same way, you wives, be submissive to your husbands so that even if any of them are disobedient to the Word they may be won without a word by the behavior of their wives, as they observe their modest and respectful behavior. And let not your adornment (grooming) be external only, but let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of the God" I Peter 3:1-4.

4) To keep an orderly, efficient and healthy home: "She looks well to the ways of her household, and does not eat of the bread of idleness. Her children rise up and bless her; her husband also and praises her. . . . Charm is deceptive and beauty is vain (because it is not lasting), but a woman who reverently and worshipfully fears the Lord, she shall be praised!" Proverbs 31:27, 28, 30.

The Children's Role and Responsibilities:

To obey their parents: "Children, be obedient to your parents in all things, for this is well pleasing to the Lord" Colossians 3:20.

The Church's Role and Responsibility in Bringing the Christian Family Back to Health

The question before us, then, is how can the church counteract these family-fragmenting trends, forces, concepts and programs? How can the Church bring strength and a right orientation to God within the family unit? What is the Church's role and responsibility in helping the Christian family function as God designed it to function?

Obviously, the first thing the local body of Christ must do is to formulate and propagate a right concept of the role and function of the family. This means to teach and teach and teach again and again and again the scriptural principles of family role and function. In addition to teaching, the church must also implement programs and tools which will enable families to establish and carry out the following necessary attitudes and practices which will guarantee a harmonious marriage and a fulfilled family:

1) Husbands and wives who dedicate themselves and their marriages to providing, in their marriage, a combined channel through which God the Holy Spirit can glorify Christ;

2) Husbands and wives who establish God's divine order for marriage and family in their homes, that is, knowing and fulfilling the role and responsibilities God has designed for each of them to play in his plan for the family;

3) Families who center their lives around Christ, to practice consistently the presence of Jesus in their homes.

In determining how the above could best be accomplished, we at Grace Church looked at other family programs and felt some apprehension as to the direction all of these programs seemed to take. They seemed to aim their programs at the children. We felt that possibly a different thrust and direction was needed. We felt the problem did not originate with the children because they simply absorbed and reacted to the family climate to which they were exposed. Thus, the problem, as we saw it, must be solved at a higher level in the hierarchy of the family structure (Christ, husband, wife, children). Since the fault certainly could not be placed on Christ for he has provided all that is necessary for a fulfilled life, we looked at the next person in the hierarchy. This was the husband and/or father. It was clear to us that the father is the key and the present weak spot in keeping the family from being whole and holy. Therefore, our family program is primarily aimed at the father. We felt that if the church could provide him with the tools for carrying out his role as family priest, the maximum strengthening of the family could best be accomplished. We have established the following programs with this goal in mind:

Table Topic Time Sheets (for fathers only and distributed weekly)

These sheets are primarily designed to help the father to lead family discussions around the table which involve the divine truths and principles to be found in the Word of God. On these sheets questions are posed which lead to the discussion and discovery of the divine truths and principles contained in the selected "Scripture of the Week." The purpose is to discover, as a family, how God's divine truths are

applicable and workable in every facet of our lives. This sheet also contains guidelines for effective family prayer. This involves each member in the sharing of personal joys and praises and problems, followed by family prayer concerning the things shared.

Family Fun and Fellowship and Mystery Scripture of the Week

These sheets are made available to the whole family each Sunday and contain a family-type game or activity plus a "mystery Scripture" which is coded and has to be deciphered. The "mystery Scripture" may involve any of the following subjects: Salvation, the Christian walk, prophecy, God's promises to the believer and the nature of God. Questions and activities are posed around the "mystery Scripture" so the father of the family can use it as a base for family discussion to bring out spiritual principles.

Tales of Truth that Train to Trust

These are cassette tapes on which is recorded a dramatized biblical story with sound effects and musical background. They are accompanied by discussion sheets which allow the father to pose questions around the story which will bring out the divine truths and principles contained in the story. These can be used with any age group.

Sing-Along Music Cassettes

These tapes contain the music for hymns and Christian songs which are designed to help families who do not have access to musical instruments or are not musically inclined to have family sing-alongs. Words are provided along with the tapes as well as questions which when answered bring out the divine truths and principles within the message of the song.

We started this program in February of 1974 and have found that fathers and families who use it consistently have experienced a whole new family life-style, a life-style that has produced significant spiritual growth within individual family members, a far better understanding, appreciation and concern for each other and a family heart harmony never experienced before. ■

Other Models for Family Ministries

Circles of Concern

Circles of Concern exist to provide a small group experience for the members of the Whittier Area Baptist Fellowship. Our membership has just passed 800 and in a church our size it is necessary to meet in smaller groupings so as to minister to each other. About half of our membership is currently involved in 26 groups.

One of the important factors in our Circles of Concern is that the whole family is involved as a family. Most groups do not include their preschoolers in the fellowship and sharing, but all groups include children in the study, sharing and socializing.

One of our part-time staff members has designed a curriculum to be used in our Circles to involve the total family. Last year our curriculum was very well done, but in practice we found it was too involved. So we have cut back on the structural material to allow the Circles to be real caring groups.

The children are drawn into the caring activities of the group primarily through the attitude of the leader as well as the attitudes of the others in the group. Everyone has a name tag. Everyone has a Bible. And the kids are actively drawn into the discussions. Some of the questions are aimed directly at the children in the group.

This is our fourth year of experience with caring groups. We change the groups each year and participation in the groups is voluntary through sign-up cards. Another person, who knows nearly everyone in the congregation, and I put the groups together. Some people request that they be in a group with someone else, but almost always this request is that they be with a specific family they do not know, but would like to know.

Our groups meet once a month, although some meet more often at their own initiative. Some groups have gone camping together, while nearly all of them have planned social events as a group. The leaders of the groups meet together on Wednesday evenings for training and help in leading their particular Circle.

We have found that our Circles are successful to the degree that they foster caring for one another—for each member of the family unit. Each Circle is intended to become an intimate concerned community—namely, a church within the church. In our experience we have found that this means the total family must be involved in the Circle.

Dan Bauman
Pastor,
Whittier Area Baptist Fellowship

By the Way, Have You Two Met?

If you have never, at approximately the half-way mark of normal life expectancy, met a God who *insists* on meeting your family, you can't possibly know the terror that this held for me. "Lord, couldn't we just keep this between you and me?"

I had already, in my innocence, happily announced to my husband, Ken, that Jesus Christ was alive and that I was in communication with him. Ken's exact speech that followed escapes me now, but I do recall certain catch phrases like "The balanced life of course includes religion, but . . ." and ". . . when it starts interfering with my business life . . ." and "No wife of mine is going to become a fanatic."

I am delighted to report that the Lord had the last laugh and so fanaticized my electronics executive husband that he quit his job two years later to train for the gospel ministry. But meanwhile, there were four little boys about the place who didn't know Jesus Christ from Santa Claus, the Easter Bunny or the Tooth Fairy, and the Lord was still pressing for an introduction.

The term "family altar" conjured up Moorish castles and alcoves of roughly-hewn stones for one as ignorant in the spiritual community as I. It didn't seem to fit our modest cottage way of life. But gradually I (and later *we*) came to see home spiritual training not only as a social obligation to the One who had given us the gift of life, but also as an opportunity to both *know* and *be known* by our family.

Our involvement with Robert Munger and the Faith Renewal Team convinced us that everyone, given the proper encouragement, has something to contribute towards collective spiritual growth. Paul Jewett, professor of systematic theology, says that "revelation is God self-disclosing." That sums up for me both the rationale and the model for family devotions and study. If the Creator God is willing to let us see him as he is, can we do less in our own family?

We have experimented with many formats in communicating our faith to a family that includes children with learning disabilities, one using a second language and two academically gifted. All are teenagers now and profess and demonstrate a believable faith in Christ. Here are some of the things we find helpful in our times together before the Lord:

**Share the planning.* Would a weekly hour rather than a daily fifteen minutes work better for you? Arbitrarily setting the devotional time during their favorite program doesn't usually bring out the pietist in your offspring.

**Share in the process.* Assign parts ahead with one taking the Scripture reading, one the story and another leading a song. Include discussion questions that everyone can respond to without embarrassment wherever he or she is in the pilgrimage. Contrary to popular belief, father's authority is not established by dominating a family gathering.

**Make it fun.* If you have a fireplace, gather around a cheerful fire. Or in your patio. Serve goodies as you would to adult guests. All of God's covenants promise blessing to the faithful, and to small children blessings are best when they are here and now and preferably edible.

**Make this an emotionally safe time.* Find another time to handle disciplinary matters. The television movie "The Greatest Gift" had the pastor-father speak a wonderful line to his guilt-ridden thirteen-year-old: "I don't think you've done anything that you and I and the Lord can't work out together." How much more honest and helpful than an outraged, "How could you have done such a thing?" Parents need to model confession by admitting their own sins of injustice or impatience before their children too.

**Welcome doubts and the "tough questions"* of the faith as evidence of the spirit's activity in your family and not as a challenge to your wisdom or authority. And permit your

children to struggle for their own answers with your sympathetic support. A quickly plastered Scripture can be interpreted as "We'll have no more of this doubt! God is far too fragile to be examined too closely." Letting them see that you respect and understand their struggle frees them to share it with you and not sink silently into disbelief as I did as a teenager.

All could be summed up, I guess, with the prayer that we will trust ourselves with one another as the Lord trusted himself with us. And that in our finite way we will model his infinite acceptance and patience before our family.

Mrs. Migi (Ken M.Div. '72) Working
Gleanings from forthcoming book
co-authored with Lois Bock,
The Living Family Album

An Intergenerational Church School Class

Sunday is a family day for us. We don't like to be split up when we go to church. Indeed, we feel that the church too often deals primarily with individuals and forgets that they are part of a family. In a day of increased mobility, families need a support group. Like many others, we are thousands of miles from any blood relatives. We need an extended family. Our first and most important learning is experienced in the family context. Why, we asked, does our teaching in church have to be so exclusively verbal and unrelated to family experience? With all of these thoughts and feelings, when our Christian Education Director asked if we would teach, we proposed a family church school class.

The age range in our class is from four years into the fifties. We have two couples with three children each, two parents without partners who come with their children, a couple with grown-and-gone children, a wife and child whose husband and father is teaching an adult class, and a grandmother who feels most comfortable with us. On a given Sunday we have twelve to twenty-one people representing four to six family units.

The general format includes music, a hand activity, discussion and food. Our themes are taken from festivals or emphases that the families probably will be discussing at home—Halloween, Columbus Day, Thanksgiving, etc. For example, in late September we drew attention to the Jewish New Year and its Day of Atonement. Our concern was how forgiveness comes to be in the family. As people came in we were listening to MISTEROGERS' record "What do you do with the mad that you feel?" Everyone was given modeling clay and encouraged to make something that was important to him/her. Our discussion while we worked began with the telling of an incident in our family when a valuable plate was broken during a children's scuffle. Both parents and children expressed deep feelings about the incident and proposed alternative methods of dealing with it. One mother was asked to relate a conversation she had with a Jewish friend explaining the asking of forgiveness in the Temple's Day of Atonement service. After washing up in the near-by church kitchen we ended eating sweet bread and apples used in the Jewish service to symbolize the joy of a new year begun with a clean slate.

We have only begun. Thus far we are delighted and rewarded. Our counsel to others would be: don't expect too much in recordable "results" or smooth operation. Like a family this class is a bit chaotic. You only can gauge how you're doing over a long period of time. For us it is enough that families are together, *in* church and enjoying it! We have some experience of an extended family. Children respond to others' parents. Parents give support to children other than their own. We are learning and growing together as Christians in non-verbal ways. And our verbal learning follows the Old

Testament pattern of asking questions and responding with discussion in the family. The hour together makes us more ready to worship as a family in the church service which follows. We expect progressively to share more of the leadership and planning with other families in the class. The best experiences are often the planning which we do with our own family between classes. We are trying to be open to new leads and God's leading. We don't know just where we are going. But we are going together as a family. For us, that's the best way to go.

Jack and Sharee Rogers
Trinity Presbyterian Church
Pasadena, California

Monthly Magazine Launched

For just about all of us, family life today is a challenge . . . and when you add the dimension of being a Christian family, the challenges mount up fast.

How do you maintain a Christian family in a society where biblical (and even traditional) values are up for grabs? How do you cope with the pressures and tensions that threaten to tear your family apart, or at least neutralize its potential for providing a happy, secure, effective Christian home?

These are the very real questions facing families today . . . and they are the *raison d'être* for FAMILY LIFE TODAY . . . a new monthly publication designed to help your family not only cope but be constructive.

While we were still on the drawing board, we surveyed Christian parents on the kind of help their families need. A key concern was finding workable plans for family devotions. So, a major section of each issue is being devoted to Family Night Plans—a specific, creative answer to how families can enjoy God's Word (and each other).

Other basic concerns surfaced during our survey: communication, biblical roles in marriage, Christian values, discipline. We will deal with them all, plus a lot more. FAMILY LIFE TODAY will cover the entire spectrum of the "family." That means premarriage, marriage, rearing children, middle years and retirement. It also means singles, parents without partners . . . and let's not forget grandparents, either.

Our goal is to be practical, positive and above all, biblical. We won't dodge the big problems or sticky issues, but we won't dwell on them either. We believe there are thousands of Christian families who want to have homes with a Christian-centered perspective, homes where Christian standards and values are blended with love, warmth, building self-esteem.

Fritz Ridenour, Editor
FAMILY LIFE TODAY
Gospel Light Publications

"Bring along the wife and kids"

Lake Avenue Congregational Church, Pasadena
Julie Gorman, Educational Associate

Our culture is realizing that today's executive has less and less time with his family. The creative genius of American advertisers says to the pressured businessman: "If you cannot be at home with the family, take the family away with you." The "Family Plan" includes discount rates on travel, accommodations and entertainment.

Many churches today are concerned with the working out of the biblical basis and the directive for a healthy "Family Plan." Lake Avenue Congregational Church is attempting to do this.

Acts 2:42 suggests that the family of God in the early church had its needs met through four elements of programming: instruction, fellowship, expression and worship. Using these

same four elements, Lake Avenue designed a retreat program to meet the needs of these three units:

Parents: to be instructed from God's Word in marriage and family relationships . . . God's plan; to feel identity with other Christian couples; to be lifted up as spiritual teachers of their children; to get away from their children in order to gain a new perspective on parenthood; to enjoy a positive spiritual experience in God's presence with their mate, sharing scriptural truths with each other.

Children: to learn and practice spiritual truths toward their parents; to have fun with other children; to realize that they are special to Mom and Dad; to recognize parents as teachers, as people who spend time with them and as persons who have fun with them.

Families: to meet and enjoy other families; to learn together God's truth; to build a sense of togetherness; to express their love for and enjoyment of God and each other; to work and play as a unit; to worship and celebrate as a family.

Because of the nature of the above needs, the retreat plan included special time for parents, children and families. Families were initially built together as a unit through the designing of a family flag and corresponding "wearable" family medallions with pictures, symbols and identifying words that represented the whole family. After refreshments and fun time the children were dismissed for bed while parents met for fellowship and instruction. Realizing that good families grow out of good marriages, they learned about foundation stones which God uses to build a healthy marriage and worked on a project of affirming their mate in his/her positive qualities.

The next morning, after breakfast, children were treated to God's word through a "praise hike" while parents met to study a passage by couples and then shared their applications with a second couple. Later that morning families together were taught Psalm 34:1 with the theme of Praise The Lord Always. As a family they created praise banners of burlap and sundry materials which expressed what they were praising the Lord for; when they would practice praising; or how they would praise Him. Family sports, including bloopers baseball where the ball is soft and the whole family runs the bases together, were available for the "athletic ones."

Later in the afternoon parents learned together about their responsibility as spiritual leaders of the home, thinking together about "Discipline yourself for your child's godliness." As couples they planned the spiritual heritage they wanted to pass on to their children. At the same time, the older children were learning about honoring their parents and were designing appreciation cards for them.

The climax of the family retreat was the sharing of praise to God by families. Some told the meaning of their praise banners, some made up family cheers or songs to God—each used his family gifts to fulfill Psalm 34:1 taught earlier. In closing, each father was given a piece of bread, symbolizing him not only as the physical "breadwinner" but also the spiritual leader responsible to God to see that his family receives the "bread of life." As he gave each individual in his family a piece of the bread, he shared why he loved him or her and then thanked God for his family. The hours of preparation for a meaningful family experience in retreat form were made worthwhile as we observed this last sacred encounter going on in little family groups scattered all over the campground. Families were praising God for giving them Himself and then each other.

Lake Avenue is convinced that working with the family as individuals and as a unit to implement God's Family Plan is a basic part of the church's ministry in the world today. So the next time you plan a retreat—"take the wife and kids along."

"You and Your Household"

Family Evangelism in Cross-cultural Perspective

by A. Leonard Tuggy



"Men, what must I do to be saved?" They replied, "Believe in the Lord Jesus, and you will be saved—you and your household." (Acts 16:30b, 31, NIV)

Why did Paul add the phrase, "and your household"?

Before serving as a missionary in the Philippines, I never even asked the question. I was a too-typical American who was simply bothered by the question of whether this verse would guarantee the eventual salvation of a prodigal son, while missing the whole point of household salvation, or as I will term it in this article, "family evangelism."

Many books are being written about the Christian family, but none to my knowledge has devoted itself to the subject of family evangelism. George Peters in his book, *Saturation Evangelism*, has a very helpful chapter on the subject, and I touched on the subject briefly in my book, *The Philippine Church*.

The International Congress on World Evangelization held recently in Lausanne, Switzerland, scheduled a seminar on "Evangelization of Whole Families," led by the noted evangelical student leader, Chua Wee Hian. That this seminar was listed "GG" at the bottom of an alphabetical listing may have reflected the Congress planners' view of its strategic importance, but those of us who appeared for the first session found an instant fellowship of concern. Western participants saw this particular approach as a means to help the Church strengthen the family institution in their societies, while Third World delegates appreciated the strategy as one which took into account the primary institution of their cultures.

What Is "Family Evangelism?"

When we speak of family evangelism, are we talking about a theology, a strategy or a methodology? Although all three are involved, what we are basically describing is a strategy of

evangelism. Family evangelism defines the goal of a strategy of evangelization, rather than spells out a definite methodology.

For clarity of presentation, I offer the following definition: *Family evangelism is that strategy of evangelization which specifically aims at winning whole families to Christ and his Church as they respond to the gospel through mutually interdependent decisions.*

This definition, particularly its last phrase, points up the nature of family evangelism as a special type of "people movement" as described and analyzed by missiologists such as McGavran and others. Indeed, McGavran has emphasized that people movements are fundamentally family or clan-related movements.

The Biblical Basis of Family Evangelism

From Genesis 2, the Old Testament regards the family as a divinely sanctioned human institution. Old Testament religious life, from the age of the patriarchs to modern Judaism, has been primarily family-centered. God directed his people to celebrate his mighty works by sacred meals and festivals. Joshua dramatically pledged his family's allegiance to Israel's God, and God covenanted himself with David's line so that the Messiah would be known as "David's Son."

In turning to the New Testament, we note a continuing emphasis upon the family. Jesus gave great importance to individual decision (Matt. 10:34-39), but this did not mean that the individual must act in a vacuum, without any relation to others. Simon was brought to Jesus by his brother, for example. The group of references to household conversions in the book of Acts is especially notable in this regard. There we find that the first gentile conversions to the Christian Church were the members of Cornelius' household (Acts 10:7,24). At Philippi, Paul led the households of Lydia and the jailer to faith in Christ. The families of Crispus (Acts 18:8), Gaius and Stephanes (I Cor. 1:14-16) are further illustrations that the early Church majored in family evangelism.

Returning to the question with which this article began, why did Paul add the words "and your household" to his invitation to faith which he extended to the Philippian jailer? We would have to conclude that Paul's objective or purpose was to win whole families to Christ, not just isolated individuals. He evidently saw those to whom he witnessed as persons-in-relation, not as unconnected isolates. He did not downgrade the necessity of personal faith when he approached people in this way, but he did assume that faith could be exercised in a mutually interdependent, mutually supportive way.

Cultural Relevance

We have pointed out that western and non-western par-

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ticipants joined the Lausanne seminar on this topic for somewhat different reasons. Westerners seemed concerned about the disruptive forces which contemporary American and European cultures were bringing to bear on the institution of the family. They sensed that other people in their societies were similarly concerned and that this mutual concern could become common ground in evangelistic encounters. They saw the family primarily as the nuclear family, and they strongly advocated that the Church must build family ties as it evangelizes (and as it does all of its tasks), and not to add to the disruptive influences.

Third World participants (these included Latin Americans, Asians and Africans) saw the problem somewhat differently. To them, family ties were a cultural given. To be culturally relevant, evangelism had to be conducted within their cultures in terms of the family as the primary social institution. And when they spoke of the family, they spoke of the extended family, which in some of their cultures could be quite extended indeed.

As these participants from all over the world described the particular form of family structure which prevailed in their societies, a fascinating variety emerged: the patriarch-dominated Chinese household, the bilaterally-extended family structure of the Philippines and Indonesia contrasted with the overriding importance of the small nuclear family in the western world. Clearly, no single evangelistic methodology could be culturally relevant in all of these societies. (But how often western missionaries have assumed that their types of child or youth evangelism would be immediately applicable and fruitful in other cultures.) A strategy to reach families in each of these cultures seemed to be a universal need, but great flexibility in how we approach families around the world obviously was demanded.

An anthropologist observed that in Philippine culture relatives are important, but their importance is relative! Similarly, in all cultures family evangelism is important, but its importance in the various cultures is relative to the importance of the family institution in that culture. We constantly need to bend evangelistic strategy to fit culture even as we uncompromisingly hold to evangelism's goal: to win men and women, boys and girls in every culture to Christ and his Church. Cultural relevance is necessary, but it is only a means to a great end.

Practical Outworking

We have said that family evangelism is a strategy, not a methodology. It is more of an emphasis or aim than a particular way of working. Surely many fruitful ways of presenting Christ to entire families exist and should be used. One way is to witness to the head of the family and challenge him (or her) to believe in Christ along with his entire family (e.g., the Philippian jailor). Another is to hold a special meeting at a home in which all of the extended family is gathered together (Peter at Cornelius' home).

In our own experience in the Philippines, we have found that an organized program of home Bible studies was particularly effective. In this program the missionary, the national pastor or a mature layman had a definite schedule of Bible study classes in the homes of interested families. These classes differed slightly from the popular neighborhood Bible classes which are being conducted in this country. We tried to meet with the entire family—father, mother, children and any relatives who lived in the house—and not with just the neighborhood housewives who might be at home during the morning for whom a Bible study might be an interesting, though not a specifically evangelistic and church-related, activity. In the home Bible studies the pattern of decision expected was the family pattern.

The textbook for these Bible studies was the Bible itself. But

the approach varied. For some families, the inductive approach was appealing and helpful. The Gospel of John or the book of Romans proved useful in leading families into an in-depth understanding of the gospel. Often we found that a series of topical Bible studies on how the Bible answers life's deepest questions helps to make the gospel immediately relevant to the lives of those studying. Whatever materials we used, we aimed at discipling the family as a unit, and often this vision became reality as individual family members joined together in following Christ in faith and in entering his Church.

In addition to specific evangelistic methods, such as home Bible studies, Christians need to make full use of family occasions in witnessing for Christ. In many cultures, births of children, birthdays, weddings and even funerals are important family happenings in which clear Christian witness can be meaningfully made. Not only are special occasions to be used for witness, but everyday Christian thoughtfulness and hospitality lies at the heart of what is often called "friendship evangelism"—another effective form of family evangelism.

As individual family members begin to respond to the gospel, an extended family movement to Christ often occurs. This type of movement has been called a "web movement" by some, or even more descriptively, "strawberry vine evangelism" by others. We have seen young people decide for Christ, followed by their parents, and then we have watched the gospel jump across family bridges through in-laws and god-parents and then move up to grandparents and down to the grandchildren. As the whole family comes to Christ, individual family members see their new faith strengthened and not undermined by others, and find themselves imbedded in a mutually supportive fellowship. And this is not only true in non-western societies. Probably only a minority of the readers of this article came to Christ against the opposition of their family. Most of the Christians alive today are *not* first generation Christians. Family movements also are important in western cultures, but probably often go unrecognized by evangelists.

Chua Wee Hian began his study paper for Lausanne with two sharply contrasting case studies. In one, two single European lady missionaries, quite gifted and dedicated, made it their aim to evangelize and plant congregations in a cluster of villages in northwest China. After a decade of work, one small church emerged, mostly women. In reports to their homeland they often referred to the "hardness" of the men's hearts.

About the same time, in 1930, the Little Flock Assemblies in Shantung experienced a revival. In response the Assemblies sent seventy *families*—fathers, mothers, grandparents, children and grandchildren—to emigrate to northwest China to begin a witness there. Another thirty families went into northeast China. By 1944, *forty* new Assemblies had been established and were all active and growing.

The lesson is obvious and must be learned if the Christian Church today is to evangelize effectively in family-centered cultures. Even in the West, man is still man-in-relationship, and must be approached as such. The gospel is God's Good News to man in all his aspects and relationships. When someone asks us, "What must I do to be saved?", will we answer him as Paul did, or will we forget those whom both he and God loves? ■

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The Adolescent Family

(Continued from page 7)

in sessions to "get her parents off her back." Also, several of Barbara's friends tried to talk with her parents to convince them that Barbara was doing okay.

The results were similar. Barbara was not going to listen to any "shrink" on her parents' side, and her parents were not about to listen to a bunch of freaks.

These attempts only encouraged additional resistance and rebellion with no resolution. The family moved into stage four.

Stage 4 *Crisis. When no resolution is achieved, parents often become openly aggressive and controlling with demands and threats, and the adolescent rebels openly and defiantly.*

Barbara's parents began meticulously observing her actions, belittling and confronting her with threats of police involvement and institutionalization "if she didn't shape up." She stayed away more, openly talked about her drug involvement and finally left home.

The family was in crisis.

In cases of family crisis, intervention is usually needed. Emotions are raw and touchy, misunderstanding is rampant and blame is leveled on all sides, hurt is deep and steps to numb that hurt have already been clumsily taken. At this point, it becomes extremely painful to reopen wounds that have been scabbed over through escape, and a skilled outside person is needed to intervene and promote healing.

Crisis is an opportunity for healing to begin. The healing will take time and hard work and it is naive to think that a crisis which has been building for years can be resolved in a week. Healthy resolution may take years, but we are dealing with a life-time, and once resolutions are started, the excitement of "working things out" becomes a fulfilling family project. The urgent need is for intervention to solve the immediate crisis, and then for a long-range plan of family work. Steps one through four below assume that intervention has taken place.

Step 1 *Gaining rapport with the family.*

Since lack of trust is operating and each person feels abused by the other, the intervention person must be agreeable to all sides. Agreement will represent an initial, mutual commitment to work on the problem. This is important as it sets a pattern of commitment in the future. If there is too much disagreement, change arbitrators and find one who appeals to all sides. Competence, however, should be compromised only as a last resort.

Step 2 *Talking out the problem and attempting to define and understand it.*

A sensitive arbitrator will begin to uncover each one's part in the problem. As this is accomplished, understanding will begin, i.e., "things will begin to fit together." This step will take time and energy, but if done properly, it will provide an adequate foundation for the "family work" of step three.

Step 3 *Commitment to a plan with evaluation.*

Once understanding has begun and the crisis is resolved, plans can be initiated to work through the problem. A skilled arbitrator will: (1) draw out from each family member alternative solutions to assist in solving the problem; (2) help the family select a plan; (3) gain commitment from each member to a plan; and (4) establish an evaluation procedure to assess the success or failure of the plan.

Step 4 *Develop a family strategy without an arbitrator.*

The goals of arbitration are to resolve crisis, initiate solutions and equip a family with tools for working at growth. Thus, an arbitrator should work out of a job by teaching the family new skills for relating. After several evaluations,

therefore, resolution should be in process with each person using his new skills effectively. Now, the crisis has been resolved and constructive growth is taking place.

Crisis is the opportunity to grow. The sooner it is identified and worked with, the greater the chances for constructive change. Crisis is also short-lived—about six weeks. It will resolve itself by implementing patterns of alienation and escape if there is no active intervention. I have seen families who have developed patterns of avoidance, escape and alienation. Parents agonize over telling a rebellious adolescent not to come home because of the influence on younger children; and adolescents finally out from under parental tyranny are full of distrust. Anything will be done to stay "free," and almost nothing will restore the destroyed trust. Promises are cold and empty after years of abuse.

Luke 15: One Model of the Adolescent Family in Scripture

The biblical account of the prodigal son and the older brother illustrates important ingredients for the healthy adolescent-family. In the narrative, the younger son decides to take his share of the inheritance and leave home. He gathers everything together, goes on a journey and squanders his estate with loose living. He then attaches himself to a citizen of that country and things get worse.

I have seen many adolescents who have left home with their "estate." The "pinch" of life-on-the-street presents a new reality which, combined with pride and the intensity of difficulty at home, make it hard to ask for help—and things get worse. Occasionally they or their parents "come to their senses," i.e., find themselves and realize they have not left their problems nor have their problems left them.

Initially, the prodigal son felt he could do better on his own, that freedom was getting away from the family. Soon he was in bondage, a slave to survival and at the beck and call of his master. Once on the street, adolescents seeking freedom can become slaves to bitterness, drugs, self-centeredness and insecurity. The pride that drives them from home enslaves them on the street. Parents, too, can become slaves to control or restrictions as a method of "keeping peace." Even after an adolescent has run away, there is a refusal to admit any wrong. They continue to run away though they remain at home. Many stormy divorces are childish examples of an adult run-away.

In the father of the prodigal son, we see ingredient number one of healthy adolescent-family—an atmosphere where growth is encouraged and participated in by all members. The father desires independence for his son and assists him in exercising his choice. His exuberant joy at the son's return indicates the amount of emotional investment in this decision. I see him as a father who feels that his son will only learn by "being on his own" and experiencing life; only then will he learn what it means to be independent and self-supportive.

Ingredient number two of a healthy adolescent-family is parent sensitivity which operates in a close relationship of mutual caring. Sensitivity starts with a child's learning and a commitment by the parent to help bring this learning about. Leaving home is not the solution for all problems; in this case, however, it worked. Evidently the father was willing to risk that his son would make good decisions in the midst of trouble, knowing full well that the son may not "get his head together." The question haunting the parents of the run-away is: "Will they find themselves, or will they become the pawns of society?" The haunting conviction facing the adolescent is that his parents will never change, they are "locked in" and closed. In both cases the worst can happen.

I have seen 14- and 15-year-old adolescents completely at the mercy of drugs, sex and at the exploitation of junkies. For most of them the road to mature identity will be blocked with

mistrust, hostility, abuse, control and immediate gratification. And for many of these kids, each day moves the balance of bondage and freedom more toward bondage. I have also seen parents livid with anger and blind to their own personal problems. It is, therefore, important that both ingredients—atmosphere and sensitivity—are operating for growth to be constructive.

The father was willing to risk in allowing his son to make decisions and to suffer the consequences of those decisions. He was also willing to be there—ingredient three—when help, guidance or intervention was needed. Ingredient three is important in the changing role of the parent in an adolescent-family. The parent, I believe, must be available and must be willing to forgive, guide and help in any way possible so that various individual and family goals can be accomplished. There will be many unexpected detours along the way. These must be met with an atmosphere for growth, sensitive guidance and someone being there. Then growth will be constructive. In short, the family under the direction of the parent will be a place where people can find themselves, a finding not limited to the adolescent but including children and parents.

With the older brother, more is learned about adolescent-family. The brother had never left home; he was faithful and obedient and was promised the father's inheritance. However, he, too, was lost—lost in the performance of being the older son. "I performed for you for years, have I done this for nothing?" The father being sensitive hears this correctly as a cry for help. It is a reminder that the nice, obedient and successful child is sometimes lost and needs an atmosphere for growth, sensitivity and for someone being there. I am convinced it is easy to overlook the "good" child.

Realize, parents, that family work is never over. Just when one crisis is resolved and the celebration is in full swing, there is another cry for help which is heard. The father attends to it immediately and the work of family goes on. One cultural myth is that father works all day and comes home to relax and rest. The myth is what father comes home to. He arrives at a little laboratory where lives are in process—growing and changing. Sometimes this atmosphere will be relaxing, affirming and fulfilling, while at other times it will be intensely demanding, uncomfortable and emotionally draining. For you see, the work of the family is never over; but rather, when done effectively it provides us with ingredients that fulfill the primary objectives of our creation—loving ourselves and our neighbor. God created us, and he is the fulfillment of our deepest longings, a fulfillment worked out in interactions with those who are significant to us. Isn't it exciting that Christ chose the context of an adolescent-family to convey to us the working out of our salvation? And that the healthy ingredients of family—an atmosphere for growth, sensitivity and understanding, and one who is always there—have been given to us by God and operate in our relationship with him? ■

Parental Stress in Protestant Homes

(Continued from page 7)

guiding and comprehensive view of life that furthers interpersonal competence? Do the parents possess a "static" (authoritarian) or "dynamic" (open-minded) view of salvation and life? Does church membership and activity mean for the parent the internalization of an understanding of the church's teaching on justification, election and mutual responsibility, or is church loyalty merely "institutional" and social? One would expect that those parents who have a mutually rewarding relationship with each other, with others in the church and with the meaning of the church's faith and life might more easily absorb family tensions because the images they hold—the good family, the good parent, the good child and the good future—do not become God for them. ■

FOOTNOTES

1. The most impressive attempt to ascertain how the religious affiliation affects family life is found in Gerhard Lenski's *The Religious Factor* (Garden City, N.Y.: Doubleday & Co., Inc., 1961), a book we shall be citing frequently in this article.
2. See Clark E. Vincent, "Interfaith Marriages: Problem or Symptom?" *Sourcebook in Marriage and the Family*, Marvin B. Sussman, ed., (Boston: Houghton Mifflin Co., 2nd ed., 1963), Ch. 49.
3. Roy W. Fairchild and John Charles Wynn, *Families in the Church: A Protestant Survey* (New York: Association Press, 1964). Presents a nontechnical discussion of these findings.
4. Merton P. Strommen, *Profiles of Church Youth* (St. Louis, Mo.: Concordia Publishing House, 1963), pp. 99-100.
5. Orville Brim, Roy W. Fairchild and Edgar F. Borgatta, "Relations Between Family Problems" *Sourcebook in Marriage and the Family*, *op. cit.* (in Note 2), p. 366.
6. Roy W. Fairchild, *Christians in Families* (Richmond: Covenant Life Curriculum Press, 1964), pp. 161-164.
7. Lenski, *op. cit.* (in Note 1), p. 59.
8. *Ibid.*, pp. 243 ff.
9. Don Jackson, M.D., "The Study of the Family," an unpublished paper from the Mental Research Institute, Palo Alto, Calif.
10. Robert W. Lynn, "The Family-Sunday School Partnership," an unpublished Th.D. dissertation, Union Theological Seminary, New York, N.Y.
11. Goodwin B. Watson, "Some Personality Differences of Children Related to Strict or Permissive Parental Discipline," *Journal of Psychology*, XLIV, 227-249.
12. Lenski, *op. cit.* (in Note 1), pp. 232 ff. Interestingly, Protestant fathers were found to have more authority than other groups by Donald G. McKinley, *Class and Forms of Family Life: The Emergence of Status Cultures* (New York: The Free Press of Glencoe, 1964).
13. See, for example, J.W.M. Whiting and I.L. Child, *Child Training and Personality: A Cross-Cultural Study* (New Haven: Yale University Press, 1953); and Leonard Berkowitz, *The Development of Motives and Values in the Child* (New York: Basic Books, Inc., 1964).
14. Strommen, *op. cit.* (in Note 4), p. 101. Cf. Daniel R. Miller and Guy E. Swanson, *The Changing American Parent* (New York: John Wiley & Sons, Inc., 1958).
15. Abraham Maslow, *Motivation and Personality* (New York: Harper & Brothers, 1954).

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